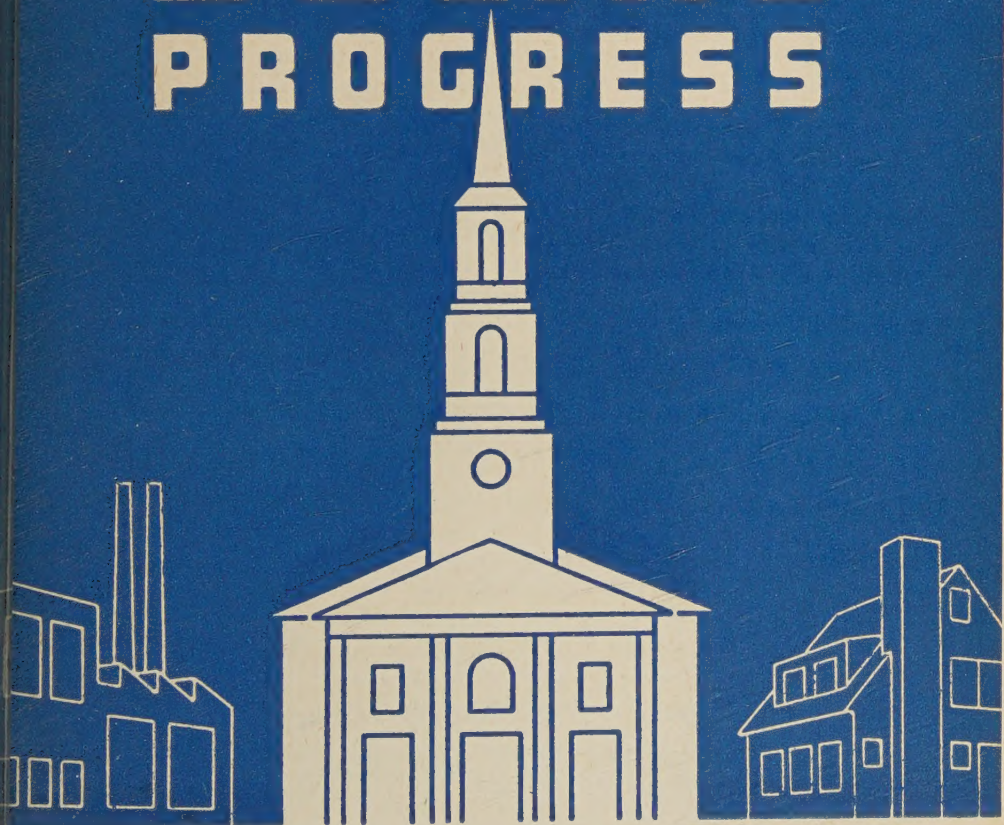


57.78

SOCIAL PROGRESS



*General Assembly
Number*

JUNE 1944

Contents

Articles	Page
Welcome to Chicago, by <i>Harrison Ray Anderson</i>	1
The I.L.O. Looks Ahead, <i>Comment and Suggestion</i>	3
Problems of Demobilization— <i>A Symposium</i>	6
When You Come Home— <i>A Message</i>	
Soldiers' Vistas Enlarged— <i>Questions and Suggestions</i>	
Marching Home— <i>A Program of Community Service</i>	
Waking Up Church Sessions, by <i>Wilbur La Roe, Jr.</i>	14
To Bet or Not to Bet? by <i>Cameron P. Hall</i>	17
Impelling Implications, by <i>Angeline Gebhard</i>	22
Wooster Tackles Its Negro Problem, by <i>John Bathgate</i>	26
C.P.S.—Review and Forecast, by <i>Ralph Norman Mould</i>	30
Editorial Comment	
For Times Like These.....	20
War Community Service	
Let's Get Together, by <i>S. Edward Young</i>	32
Sanctuary	34
Departments	
The Workshop.....	36
Study and Action.....	37
About Books	38
Current Films	40

Social Progress

Published monthly, except July and August, by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editors: Cameron P. Hall, Elsie G. Rodgers.

Editorial and Executive office. 830 Witherspoon Building, Philadelphia 7, Pa.

Subscriptions, 50 cents a year; three years for \$1.25. Single copy, 10 cents.

Copyright 1944 by the Board of Christian Education of the Presbyterian Church in the United States of America.

Articles appearing herein furnish information on current issues, represent the personal opinion of the authors, and are not to be construed as declarations of official attitudes or policies on behalf of the Department of Social Education and Action or the General Assembly of the Presbyterian Church in the United States of America.

SOCIAL PROGRESS

VOL. XXXIV

JUNE, 1944

No. 10

Welcome to Chicago

TO THE COMMISSIONERS—GREETING:

What a story is Chicago's! A century ago, a fort and a trading post and a place where primitive traffic crossed. Today, a giant city at the heart of a continent where races meet and things are made and issues worked out. This year we welcome the Presbyterians and Democrats and Republicans.

Chicago is a paradox. It is meat packer, steelmaker, and wheat salesman. It is also, increasingly, a center for art, music, medicine, and theology. The city has over 1,650 Churches a majority of which are members of the Church Federation. The largest Roman Catholic diocese in the world is here. Chicago University is on the midway, and Northwestern University, in Evanston, with its downtown campus near the Fourth Church. A small-sized city of sailors lives on the Navy Pier. More Naval officers have been trained near Fourth Church than were in the Navy before Pearl Harbor. Planes land on carriers on Lake Michigan, and small battleships are launched here by the Pullman Company.

The Presbyterian Church is probably the oldest continuing institution in the city. The Church was organized by Rev. Jeremiah Porter with twenty-six charter members, in the carpenter ship of Fort Dearborn on June 26, 1833. The town itself was not incorporated until August 10, 1833. The Fort stood where Michigan Boulevard now crosses the Chicago River. The river then flowed east into the lake. Now it flows through the Mississippi into the Gulf.

The Fourth Church was formed by a union of the North and the Westminster Churches in 1871. The congregation worshiped only one Sabbath in its redecorated edifice; then the Chicago fire of October 8 and 9 destroyed the building and the homes and business houses of all except five of its 130 families. It rebuilt in 1874 at Rush and Superior Streets, where the present

Methodist Book Concern is located. The present edifice was dedicated in 1914 and was host to the General Assembly of the same year. Dr. Stone had the unusual honor of welcoming the Assembly in the new church and preaching as its Moderator in his own pulpit. During its seventy-three years this one congregation has repaired one and built two edifices; cared for its own current expenses; and given over six million dollars to benevolences. Its four hundred members in 1871 have grown to over 2,800 in 1944. One of its pastors and over three hundred of its congregation are with the colors, and at the time of this writing five have given their lives for God and country.

Here in the bounds of our presbytery is located McCormick Theological Seminary, so dear to many. Great and good things are happening there under Dr. J. Harry Cotton's able leadership. It is hoped that under the new co-operative plan the Presbyterian College will give the Church an increasing supply of trained lay workers. The Presbyterian Hospital was founded in 1883; the Presbyterian Home in Evanston, Illinois, is celebrating its thirtieth year with 125 residents. Camp Gray and Westminster Lodge on Lake Michigan at Saugatuck, Michigan, are owned and operated by the presbytery and are a means of blessing to many in summer conferences.

No part of this presbytery's work is more wonderful than its Christ-centered program of social work carried on under the able guidance of its Church Extension Board. Mr. Halford H. Kittleman is president of this board and Dr. Paul S. Johnson its beloved superintendent. A most unique piece of human and divine rebuilding is carried on through the work of the Christian Industrial League and its hotels. This entire article could be devoted to any one of these brave centers.

The presbytery meets ten times a year. An executive council and eight departments lead its work. Dr. Paul Turner is the present moderator; Rev. William McInnes, the stated clerk; Dr. Paul S. Johnson, the executive secretary; and Dr. Goodrich Gates, the director of Christian education in the presbytery. The offices of presbytery are at 8 South Dearborn Street and located here also are the offices of the Board of Christian Education and the Presbyterian Book Store.

You come to a great presbytery in which scholars, saints, pastors, elders, and noble women have worked and work now for Christ and Church. How we will care for you in this difficult time we are not sure. Each member of our presbytery, however, has said, "I will," and that's Chicago!

Chicago, Illinois
May 1, 1944

HARRISON RAY ANDERSON,
Minister, Fourth Presbyterian Church.

The I.L.O. Looks Ahead

*Comment and Suggestion **

As we go to press the Conference of the International Labor Organization is in session in Philadelphia. No considered evaluation of the proceedings of that historic meeting can be presented. The following preview of the agenda and issues to be discussed is given as a frame of reference for the understanding of reports and findings of the conference and their significance.

THE International Labor Organization is one of the agencies for peace established after the First World War. It has special interest for Americans in view of the fact that the United States became a member of the organization on August 20, 1934, as the result of a resolution of Congress and executive action by President Roosevelt. Samuel Gompers, in 1919, President of the American Federation of Labor, was chairman of the commission that drew up the plans for the I.L.O.

As the title of this article implies the twenty-sixth session, meeting in Philadelphia, is a continuation of the series of regular International Labor Conferences that opened immediately following the First World War in 1919 and were interrupted by the outbreak of the Second World War in 1939.

The most recent I.L.O. Conference was that held in New York at the end of October, 1941. Thirty-three countries were represented at this conference, including governments

in exile. The special problems of labor in wartime and the part that the I.L.O. can play in social reconstruction following the war were the main subjects of discussion.

Setting the Stage

The decision to convene the International Labor Conference in regular session in 1944 was taken by the governing body in London last December. It was deemed "imperative, on the one hand, that international consideration should be given to the social problems that will arise during the last period of the war and after the close of hostilities, and, on the other hand, that the International Labor Organization should define its own future policy, its program, and its place and status."

Big and Bold Agenda

Having decided to grasp the nettle of uncertainty surrounding the outlook for international co-operation in every field—social, economic, and political—the governing body was not deterred by the fact that four months gave little time for prepar-

* Prepared by Bertram Pickard, former Secretary, Friends' Geneva Center. Based on *Washington Commentary on Current International Events*, April, 1944, issued by Friends' Peace Committee, Philadelphia, Pa.

ing discussion of the agenda—and what an agenda! Here it is:

- I. Future policy, program, and status of the International Labor Organization.
- II. Recommendations to the United Nations for present and post-war social policy.
- III. The organization of employment in the transition from war to peace.
- IV. Social security: principles, and problems arising out of the war.
- V. Minimum standards of social policy in dependent territories.
- VI. Reports on the application of conventions.
- VII. Director's report.

Although there are many important questions that arise in connection with items III-VII of the agenda, the crux of the discussions and debates in Philadelphia is to be found in the first two items.

The Debate Is On

The I.L.O. was built upon the premise that "universal peace can be established only if it is based upon social justice." The 1941 New York Conference entrusted the I.L.O. with the duty of giving "authoritative expression to the social objectives confided to it in the rebuilding of a peaceful world upon the basis of 'improved labor standards, economic advancement, and social security.'"

These last words are taken from Article 5 of the Atlantic Charter.

The claim of the I.L.O. to be the authorized instrument for dealing internationally with matters of labor standards and social security is unquestioned, among democracies anyway. But opinion is sharply divided upon the question as to what competence the I.L.O. has, or should have, to deal directly with those international financial and economic policies that profoundly influence standards of living, hence labor standards and social security. The purpose in this commentary is not to take sides in a controversy but to contribute, if possible, to constructive discussion in two ways: firstly, by setting forth in broad outline the thesis that the International Labor Office has itself advanced in a preparatory report;¹ secondly, by raising in the form of questions some of the difficulties to be considered.

Staking Out a Claim

The very considerable claim which the Office boldly stakes out for Report 1,¹ above referred to, is developed in the course of an argument as tenacious as it is subtle.

The Right to Scrutinize

The proposal, in a word, is that in future the I.L.O. shall be formally authorized to "scrutinize all international economic and financial policies and measures," as well as to

¹ Report 1: *Future Policy, Programme and Status of the International Labor Organization*. I.L.O.

"consider all relevant economic and financial factors and include in its decisions and recommendations any provisions which it considers appropriate." The germ of this far-reaching suggestion was already present, it is said, in the findings of the New York Conference in the passage already cited concerning the duty of the I.L.O.

Co-ordination by Scrutiny

The relations of the I.L.O. with other intergovernmental agencies is explained in considerable detail. With a pertinacity that yields to no rebuff they have been established with the new functional organizations already created by the United Nations: the United Nations Relief and Rehabilitation Administration and the embryonic Organization on Food and Agriculture. It is stated in no uncertain terms that the I.L.O. is not only willing but determined to co-operate, both upon the universal and the regional planes, as and when further United Nations functional bodies arise to deal with such matters as currency stabilization, a bank for reconstruction and development, commodity control agreements, migration, refugees, health, education, air navigation, colonial development, et cetera.

Some Tentative Reflections

In this brief comment justice has not been done to the closely reasoned argument that the Office has

developed. Nor has it been possible to cite passages from, still less discuss, the proposed solemn declaration concerning the aims and purposes of the I.L.O. But it is hoped that in considering reports of the I.L.O. Conference readers will keep in mind some such considerations and questions as the following:

The Tripartite Principle

The well-known tripartite constitution of the I.L.O. is doubtless an important factor in the vitality of the Organization. But that the tripartite principle, applied under the unsettled conditions of the postwar period, would yield the best vehicle for judgments about the economic advancement of the community as a whole is not a self-evident proposition surely. Several questions appear pertinent in this connection.

As stated, the principle would seem to imply substantial conformity to a doctrine of economic organization with strongly democratic emphasis, which could hardly be subscribed to by Soviet Russia, or perhaps by any highly centralized regime of which there may be many perforce after the war. The question arises whether a body constructed in a manner that is likely, judging from the past, to lead to controversy concerning doctrines of social and economic organization would really be the right forum for responsible discussion of financial and economic

(Continued on page 31)

Problems of Demobilization

A Symposium

When You Come Home

A Message to Our Men and Women in the Armed Forces

We can scarcely wait for the war to be over and for you to come home to us. We know we all have a real job yet to do to win the victory, but the desire for the day when you can come home is so close to our hearts that we are already thinking about it.

Out there you must often wonder about the America to which you will return and what your part will be in America's future. We in the Church have been thinking about that too.

You will return to an America delighted to see you but scarcely knowing what to say to you, for your experiences have taken you far from us mentally and spiritually as well as physically. If you find home and friends and the Church somewhat different and a little strange, it is because you have changed, and we have changed a little too. War is bound to leave its mark. But our affection for you has not changed, except to grow.

While you are away some of us are not doing as good a job as you and we might wish. But remember it is the ones who are not doing the job that make the headlines until even overseas you hear about it. But the great majority of us are trying to do our bit. It is thinking of you that makes our task easier.

The Church is unceasing in its prayers for you. It is seeking to comfort and to be a source of strength to your parents and family. It is speaking boldly for those ideals and principles upon which alone a decent, and so a lasting, peace can be secured. It is keeping a light burning in the hearts of men.

When you come home what are you going to do with the life that has been spared you? You can be through altogether with fighting for causes larger than yourself, and have only the desire left to forget the world and think merely about yourself. We could understand that reaction to all you have endured. But that kind of life has a low winning average in the search for happiness. There were veterans of the last war who did that, and they have been and are restless and discontented men.

The fact is: demobilization should be the end of one kind of fighting and the beginning of another. For winning the war doesn't win a better world. It merely wins for us the chance to start building a better world. The

doubter can say: "Hitler and Hirohito are beaten. So what?" That is an important question—"So what?" So we no longer have any responsibilities to society—we can retire from serving our country? No, the answer to "So what?" must be: "So we can now create a real brotherhood in the world and a real peace."

You come home from the war front to fight an even larger battle now on the home front and the world front, so that you may not have fought the war in vain. There are big problems in whose solution we would enlist you:

We hope that you will help us to overcome our hatreds. We have many hatreds—hatred of the Jew and the Negro, of labor, of the German and the Japanese. Montague once said, "War hath no fury like a noncombatant." We are afraid that is true.

You should be able to teach us not to hate. In your company—on your ship—you fight side by side with men from all ranks of life, of different races and creeds, from many different states. Your buddy in battle may be a boy who never would have been your friend before you went into the service. But now you would want to invite him to your home. For you have found out that when the pressure is on and things get thick all sorts of men are pretty fine fellows. You have learned not to be against a man because of his color, or his nationality, or his creed. Indeed, you can help us to overcome our prejudices. It will be a battle, but the reward of winning it will be a better America and a better world.

Keeping democracy and making it finer in America is no small problem. War, like one of your shells, makes gaping holes in democracy's walls and threatens its foundations. All we need now is a first-class fight between management and labor, a snarling class prejudice, a frosty cynicism, and corrupt politics to finish off its destruction. It would be a tragedy if you who fought so well for democracy overseas came home to contribute here to its destruction by joining in our all-too-wide intolerance, cynicism, and corruption. It will be a battle to keep democracy, but the reward of winning it will be great for you and for your children.

Making a real peace is no small problem to be left to the professional politicians. To insure peace the end of history's most tragic and ruinous war must be followed by history's most daring and adventurous peace. Old imperialisms polished up will not do, even if it is American imperialism. A lot of Christian ideals thrown into the peace terms will not do if they are merely words. Nothing less than Christian brotherhood in which all share in a world order is daring enough to achieve a real peace. To win that kind of peace will be hard, but it will be worth the effort.

This war has taught us that there is something to the philosophy that we ought to live dangerously. We can be so secure and comfortable that it isn't good for us. Evidently we were born to dare, to adventure, to battle.

In regard to your physical life you are living dangerously. After the war you will be largely out of that danger. But a man can also live dangerously in his faith, his loyalties, and his ideals. He can go out on the limb in behalf of his loyalty to God and to adventurous Christian living. He can stand up against the crowd for what he knows to be right. He can speak for forgiveness where others cry for vengeance. He can defend minorities in his city and country and the world against those who persecute them. Yes, he can live dangerously all his life, and grow on it.

We have been told that over there you pray, pray for your family and for your own safety. You have learned that prayer is a mighty power. It is a mighty power too when it is directed toward building God's Kingdom here on earth, when what it asks is that we be given the courage and the vision to be worthy brothers of Christ.

If you decide to devote your life to living dangerously on great moral horizons, you and the Church should get together. If it is a better world you seek: you and the Church have so much in common. There is not much point in two people who want the same thing not joining hands.

We are planning now jobs for you to do in the Church when you come home—jobs that will make for democracy and peace, make for the real winning of the things for which you are now risking your physical life. We need each other and Christ wants us both. Let's get together!

—S. Edward Young.*

Soldiers' Vistas Enlarged

Questions and Suggestions from a Soldier

Due to the marvels of aviation and communication the world is said by some to be growing smaller. In spite of the conquest of time and distance, however, the world has grown much larger for many of us in the armed forces. We can travel to a distant land in a short while, but this does not mean that we are closer to the people there in a broader sense. We often find as a result of our contacts that vast differences in culture exist between another land and our own. American soldiers have learned about ideological warfare as well as physical warfare—along with local conditions, economic difficulties, labor exploitation, nationalistic tendencies, ethnological characteristics and temperaments, racial strife, group mores, moral codes, and religious beliefs.

* Special Representative in War Community Service, Presbyterian Board of Christian Education.

Most of us, while at home, kept up with the national news. We read about the work of Congress—sometimes with ridicule. We liked news events that called up no sense of stewardship or responsibility on our part. Pride in our own states was apparent, but seldom did we feel called upon to add to the basis for that pride. Oftentimes we looked with indifference upon community affairs and felt that if we supported the various charitable and philanthropic organizations our part was done. Our own country seemed like a vast world in itself. Citizens were separated from fellow citizens by great distances. Sectionalism existed, and it was difficult for us to understand the relatedness of events to the national well-being. Distances from happenings seemed to insulate us from their importance and tendencies; this was even more true of world events.

And now we same Americans, from the small and large cities, from the valleys, mountains, coasts, and plains of the states, with our provincialism in many spheres, are confronted with events that rock the world and jar us out of our complacency. Happenings heretofore impersonal have been translated into a personal reality before our eyes. We are no longer faced with the rising tax rate, a bond issue for a new school, or a revision of a state constitution. Rather, we see the symptoms of mankind's illness—national pride, economic maladjustment, poverty in the midst of plenty, ignorance, disease, strife—and their climax in war and all its accompanying horrors. An awareness of the great heart of mankind as it beats in the breasts of nations has come to us.

Soldiers have found Italy to be more than just a stage where Mussolini danced: it is a land of many problems with its totalitarian and liberal elements; its educational, agrarian, social, and labor problems; its struggle for essential raw materials; its national aims and aspirations; and its relation to the Church of Rome. The complexity of modern life becomes very real. The relatedness of men does not cease at man-made borders. A nation is an integral part of the entire human race, often artificially created. Isolation proved that to draw away from the whole is untenable. Soon our vista of life in the world takes on its global aspects. We are willing to grow, and our wish is to understand our world.

Some men in khaki, however, have found that their experiences have been sufficient: they want no more of the stark realities of war or the complications of peace. They desire to retire to their homes and remain unmolested. Some even say, "Until the next war comes along." These soldiers may provide a basis for an unrealistic isolation born of a too realistic experience. Will we find that those who have given the most during these days will have the least to say in the postwar world? Are we going to

waste their perspective, their viewpoints, their ideals, and in many cases enlarged vistas of modern life gained from the righting of wrongs, just as our nation wastes the tremendous experience of its ex-presidents? America needs these returning men and women to help to end our national self-seeking and to provide the United States with a vision of its world mission.

It is necessary to know what the soldiers are thinking in order to plan for their participation in the on-going life of the nation after the war. A few trends will be apparent. Prophecies as to the war's duration are irksome to those who are doing all in their power to end it. The enormous amount of bragging in war advertising has stirred deep resentment among fighting men. There is an antilabor feeling among many soldiers. Perhaps this is due to the misunderstanding of the "human equation" as C. I. O.'s Murray terms it. Regardless of the cause, the condition is unhealthy.

Not very many men are too concerned with the honor paid to the "color line," but there are those who see its tremendous social and racial implications. Concern about voting in the Presidential election is slight; distance has isolated even some of our formerly politically conscious soldiers. There are discussions about various benefits for the veteran, but most men find the privilege of returning to home and community sufficient; temporarily the intangibles of life supersede the materialism that has so characterized our age.

Fear of unemployment plagues many soldiers. A satisfactory solution of this problem would be an integrating influence in American political life now so rent by passion and prejudice. There is a growing tendency to approve the lowering of morals and the weakening of marriage laws. In spite of many claims to the contrary, I must add that there is increased indifference and in some cases even hostility to the Church.

The enlarged vista that many servicemen have should enable them to be ready and willing to follow an organization that will place justice before self-interest, brotherhood before nationalistic ideologies, sanity in foreign affairs before determined devotion to the vested interests. The Church is this organization, and the first step toward using the returning men and women is to interest them in the partner of democracy—the Church. The crying need of our day is for a sense of brotherhood that will minimize differences as men drink in the full meaning of the unity of God and his ethical character as exemplified by Christ. This will give to all of us a fundamental basis for future actions. God's standards will serve as our criterion for enabling us to choose the "harder right."

—Frederick W. Christiansen,
Corporal, U. S. A.

Italy, March, 1944

Marching Home—To What?

*A Program of Community Service **

I. Here They Come

Joe Davis, Pfc., was 19 when this war started. He left school at the end of his second year; his "old man" wouldn't support him any longer. The "old man" was a soft-coal miner, but Joe couldn't see the mines, so for two years he ran a delivery truck for the Railway Express. Joe enlisted right after Pearl Harbor.

After six weeks of basic training in the Air Force they sent him to learn to be a mechanic. When part of his training was over there was a draft for ground crews overseas. So he was sent to North Ireland. And because he was a fair but not a skilled mechanic, there he stuck for the duration while his skilled companions went on to other airfields. But he thought: "When this war is over I want to get me a new job. I have learned something about gas engines now."

II. The Problem

When the war ends there will be at least ten million men and women in the armed forces of the United States. And there will be more millions of men and women who will come home from civilian war jobs. To what? In the answer to that question lies the greatest challenge to American economy—business, labor, industry, government—that has arisen during our existence as a nation.

The Americans who will leave Government service are human beings, each with personal, social, and vocational adjustments. The American way of life puts a premium on the individual. After the war, what can be done to make this concept of individualism effective?

Personal adjustment after this war will be a home process, a local process, a community process. The Army, the Navy, the machinery of government and that of industry will all marshal preliminary aids. But the actual task of adjustment falls on the veteran himself and the folks back home and on such local machinery as they are able to establish.

III. Solution of a Case

Take Joe Davis. When Joe entered the Army he went through the routine classification procedures. The Army learned a good deal about him.

* Prepared by the Council for Democracy. An abstract of a pamphlet of the same title issued by Teachers College, Columbia University, and written by Morse A. Cartwright. Copies of that pamphlet can be obtained for 25 cents by writing to Professor Cartwright in care of that institution in New York City.

When Joe is shipped home to Watkinsville his discharge papers will include a card carrying the high lights of his military record, the scored results of his tests, and some indication of the type of work he presumably is prepared to perform. He has some vague idea about possible educational and training opportunities available for demobilized men. Thus he arrives at the station an unsung hero, an ordinary good soldier. But what he thinks and does are mightily important to the future of his country.

Now, if Watkinsville is organized rightly (and if it isn't, it ought to set about the task immediately!), Joe will meet one of the Selective Service Board members, a genuinely sympathetic fellow citizen who really will be interested in hearing about his war experiences. So he tells Joe about the Adjustment Service for Veterans they have just set up in the Chamber of Commerce offices and that the cost of such services is nothing. "It's worth a look-in," says Joe. At the Chamber offices he is introduced to Dave Faraday, a former personnel official who explains, "I am putting in my time to help you boys to get steered right."

So Faraday with minute care appraises Joe's assets and liabilities in terms of Joe's future. They figure out *together*, on the basis of mechanical aptitude tests, that Joe could perfect his skill as a mechanic through the local high-school evening courses "and you know Uncle Sam will pay the fees for you—might even stake you to six months at the Technical Institute at Peoria." So Joe makes his decision, and the Watkinsville Adjustment Center stands by to help.

There will be millions like Joe Davis. There will be infinite variety in their problems. To each man his particular problems will be perplexing, difficult, complex.

IV. General Considerations

Job placement is only one of the objectives: social adjustments loom quite as large. Profound social changes have been taking place in the community. Joe Davis' eyes too have been opened to new concepts of what, in a better world, might constitute the good life. And what is the typical home community going to do about it? Will it organize for it and do it well, or will it let it go by default and run the risk of social disorders, even of riots?

Society can meet this challenge only through the agencies it has set up. Government—Federal, state, and local—is one such agency. Public, tax-supported education, schools of all kinds are another. The great group work and social work organizations, many of them with branches and affiliates all over, are a third.

In rural life, the *agricultural extension service* offers an unparalleled opportunity for service to the millions who will return to farming. In urban centers, manufacturing, industry, and commerce with their various trade associations and industry groupings can bring to peacetime uses their already large provisions for corporation schools, training within industry, and similar facilities. Organized labor in all its branches shares in the same responsibility.

Churches, settlements, and professional groups; the Y. M. C. A., Y. W. C. A., K. of C., and Y. M. H. A.; the Rotary, Kiwanis, Lions, and similar business clubs—all these will find immediate opportunity to contribute to the program. Every important community element should be counted upon to participate.

War service precipitates maturity. The returning veteran constitutes a challenge to adult education—the greatest in history. An idea that the veterans can be “palmed off” on existing agencies for youth education is both false and misleading.

V. A Local Responsibility

It is in the community itself that the veteran will make contact with this program. It will be here that he receives his subsidy, here that he spends it for tuition, for subsistence, for books, for service. Here he will seek adjustment, guidance, education—in short, all those services essential to his well-being and that of his family.

It will be the institutions and organizations available in his community that will have to supply these needs. But these almost without exception are not equipped to handle the returning war veterans. So, logic again calls for training, and better training, of existing staffs to meet the new adult emphasis of their service loads.

The veteran or war worker will be adjusted to peacetime in the community that he regards as home. He will use in that community the institutions and organizations, the plants and equipment, that he finds there. He will talk over his problems with real people residing in that community—fellow residents with him. He will undertake his re-education and his retraining in that community. The remote Federal agency people, though important to him, he will never see. *The kind of leaders he meets in his own home community will spell to him the difference between a successful adjustment and one that is unsuccessful.*

Here is an opportunity for you to do a most important work. You can be instrumental in starting the machinery to make this a functioning reality, and aid in the active solution to one of our most pressing problems.

Waking Up Church Sessions

By Wilbur La Roe, Jr.*

THE average Church session meeting is a drab affair, dealing with routine matters largely of an administrative nature. I am appalled when I think of the complacency of the average elder and of the drabness of the average session, for the session should be the spiritual dynamo of the Church. The Church can rise no higher spiritually than the spiritual level of its session. While no single reason can be assigned for the dull, routine character of many session meetings, I think it is hardly debatable that the main reason is that the Church is not playing a vital part in the life of the local community. The Church is leading a cloistered life, proclaiming the Gospel in a comfortable vacuum. There is a wide social gulf between the average Presbyterian Church (often nicely located in the better residential part of the town) and the terrific human problems and the heartaches and tragedies of the "downtown" part of the city. And it is not unknown for a downtown Church to function in dignified isolation from the problems that cry for relief almost at its doorstep.

I know whereof I speak because I have belonged to both kinds of ses-

sions. Purely out of a sense of duty I have attended session meetings that were painfully dull, so dull that the minister would come to the meeting without a list of agenda—there was nothing important enough to list for discussion! The most exciting thing on the program was the reading of the minutes of the last dull meeting.

It was not until we realized that the Church is something more than a place of worship that our own session meetings became vigorous and interesting. The heart of the whole matter lies in our conception of the function of the Church. If it is *only* a place of worship, there will not be much to talk about at session meetings. If it is a body of Christians fighting for Christ, the meetings will be interesting and dynamic. A good fight is never dull.

Our first step was to embark on a social service project in downtown Washington. We called it Temple Center. We found an old downtown Church in a needy area and obtained the permission of its officers to use gratis a large basement, which we converted into a playroom and a kitchen. Soon we had listed 200 families who needed a friendly hand, and had human problems by the score. There were children to be clothed and taken on picnic excursions, boys to be taught woodwork-

* Member of the bar, District of Columbia; member of District of Columbia Board of Parole; member of Committee on Social Education and Action, and Board of National Missions, Presbyterian Church, U. S. A.

ing and wrestling, cooking classes in which some of our Sunday School classes could help, calls for our womenfolks to make, and much to talk about at session meetings.

Then we discovered that the prisoners in our penitentiary, 1,700 in number, were without religious instruction. Some of the leaders of our Churches got together and raised enough money to employ a chaplain, who is co-operating with the Church people of our city. Meanwhile our Board of Parole is calling upon our Church men to act as "big brothers" to released prisoners. That is no easy task, especially if there are accompanying family problems that need solution.

A sore spot in our city from the standpoint of human need is Gallinger Municipal Hospital. To that institution go the most needy cases. Each case is a social challenge. How could we bring Christ into that great institution with its load of human misery? Our session concluded that here was a "home missions" challenge at our very door, and we met it by employing a chaplain to serve there. Soon our women were making layettes by the score, and other pressing needs were being met. Religious services were inaugurated for doctors and nurses. Our Sunday School supplied equipment for the crippled children's unit. We were bringing Christ to hundreds of the most needy. Our session had something real to talk about.

The Churches of Washington combined some years ago in establishing in the downtown area one of the finest Gospel missions in the United States, known as Central Union Mission, now operating a modern plant worth over half a million dollars. It specializes in ministering to the "down and out." Through its splendid service all the Churches extend a helping hand to the unfortunate. It is something worth talking about at any meeting.

We have in Washington one of the liveliest federations of Churches in the United States, with its own headquarters near the Church of the Covenant in downtown Washington. Through an official Department of Social Welfare it tackles boldly the challenging social problems of this community—housing, slum clearance, juvenile delinquency, et cetera. The federation also has a Committee on Civic Affairs, which deals with the liquor problem, gambling, prostitution, crime conditions, and so forth.

Our presbytery has a Committee on Social Education and Action, whose chairman has an office in the Church federation building. Our session has a Committee on Social Education and Action, which, in addition to supervising the Gallinger Hospital chaplaincy, works closely with the Committee on Social Education and Action of presbytery and with the Department of Social Welfare of the federation of Churches. Thus the full weight of the Churches

is brought to bear on civic questions in the nation's capital, and Presbyterianism plays its part by co-operating with the federation.

As a result of the foregoing activities, and as a result of the careful planning of our minister, J. Hillman Hollister, the problem in our meetings is to find a place on the busy program to report on all the activities in which we have a vital interest. It is often very late when we finish our program. The average attendance at our meeting is about 20 out of 24 elders, in addition to the moderator and the clerk.

My earnest recommendation to ministers and elders is that they rethink seriously the whole program of the Church, especially in relation to community service. If this is done conscientiously, I firmly believe that our great Presbyterian Church with its 8,674 sessions can play a notable role in shaping the postwar world in accordance with the principles of God and the teachings of Jesus.

But this will require much courage and something like a revolution in some Churches. If you have a minister who will not even prepare a program for session meetings, you will have to make a change, for the only

type of pastor who will meet the specifications is the type that is on fire with zeal and willing to work to the limit of physical endurance for this cause, which you and I know to be the greatest cause on earth.

And the complacent elder will have to walk the plank too. You may have some elders who do not have enough interest to attend session meetings. They will have to step out. And all of us elders must stop our policy of leaving all the work to the minister. Every elder must be an assistant minister.

If your Church is really in earnest about this matter, let me suggest that you take the first step immediately. What is the first step? General Assembly has established a Department of Social Education and Action with headquarters in Philadelphia. That Department is busily at work on this whole problem. As your first step write a letter to the Director of the Department, Cameron P. Hall, 830 Witherspoon Building, Philadelphia 7, Pa., asking him what your session can do to make its work count more heavily for Christ.

Study your own community and be ready to adapt his suggestions to your own special needs.

Today and Tomorrow

A new leaflet series for *Soldiers* and *Civilians*. Issued monthly. Designed for enclosure in your Church letters to young men and women in the services. Ready now: THE CHURCH IN THE PEACEMAKING; WAR'S IMPACT ON LABOR; FIVE ESSENTIALS OF BROTHERHOOD. 25 copies free; \$1.00 a hundred at any Presbyterian Book Store. **Send for yours today.**

To Bet or Not to Bet?

*By Cameron P. Hall **

HOW is money or the things that it buys gained? One way is through trade on the basis of value received. A second way is through gifts. A third way is through stealing. Is betting a variation of any of these or is it a fourth way?

Obviously, betting does not involve an exchange. For the winner it is a 100-per-cent profit; for the loser a 100-per-cent loss. Certainly the spirit of giving is not present. The purpose of betting is to take without giving in return. Likewise, a winner's "take" is not stolen goods: the loser himself pays what he agreed to.

Betting is therefore one of the four great channels through which money circulates in society. It is flowing through this channel on a rising tide and threatens to increase. The setting up of a national lottery has become a perennial measure before Congress. Each racing season finds new records established, not by the horses, but by the crowds that use the pari-mutuel machines. A recent article on gambling in the *Army* stated that three out of every four men in uniform gamble. Policy numbers and slot machines bring into the game the pennies of the masses and

their children. Gambling employs a host of professionals. It is a major income source for gangsterism; it corrupts law enforcement officials and is the third "disgrace" in the unholy trinity with prostitution and the liquor traffic.

But let us look at gambling in terms of the individuals who practice it. We find that there are three kinds of circumstances in which people bet.

The first is on games of chance. The drawing of a lottery, the throw of dice, the turn of a wheel, the pull of a gadget in a slot machine—the outcome of these rests upon chance pure and simple. By definition this is so, for if anyone does anything through design to determine the result, he is not playing the game. There can be neither rhyme nor reason in bringing about the result: lady luck alone is responsible.

In the face of this the old comeback "but all of life is a gamble" falls down. The outcome of our striving more often than not lies beyond our reach and control, but there is wide room for the understanding of mind and the effort of will that goes into our striving. Driving down a highway has danger in it, but the driver carries a large measure of responsibility for the outcome. When a nation throws itself into war the

* Director, Department of Social Education and Action, Presbyterian Board of Christian Education.

outcome is conjectural, but the people of the nation give themselves to doing all they are able to marshal resources for victory.

Betting on games of chance, therefore, is a denial of the essential integrity of life itself. It denies the relevance of cause and effect, which is the basis of science; of means and ends, which is the basis of ethics; of thought and skill, which is the basis of personality; of the rationality of the universe, which is the basis of philosophy; and of moral purpose in creation, which is the basis of the Christian faith.

Secondly, there is betting on the outcome of games that do involve skill and effort. The question, Which horse will win? finds much of its answer in the part played by the owner, the trainer, and the jockey. The winning score in a game is the combined product of what the coach, the trainer, and the players have put of themselves into the game and into the practice that preceded it. Here is not chance but skill.

Yes, but whose skill? Not the person who wins the bet. He puts something of himself—his money—into his judgment as to what the outcome of the race or game will be, but he puts nothing of himself into helping toward that outcome. If he wins the bet it will be because of superiority of skill in the game, but this superiority belongs, not to himself, but to others.

There is more than irresponsibil-

ity here. The man's superior judgment won his bet, but the players' superiority won the game. And on their winning of the game depended his winning the money. And yet they do not share in the money that he won. This is parasitism. Betting that team X will win a ball game is in effect putting the players to work for oneself without, in turn, assuming any responsibility for what is involved in their effort to win the game. The bettor is seeking to make a 100-per-cent profit on the outcome of a game with a 100-per-cent aloofness from the skill and effort that alone can bring about a winning result.

The third set of betting circumstances is games in which skill predominates over chance and in which the bettors themselves engage. A round of golf at a quarter a hole, a friendly game of bridge at a cent a point, a match of tennis with some "winner pays" agreement—these are practices which are often indulged in by people who otherwise oppose gambling. In relation to the issues raised in regard to the other types, social betting involves skill and personal responsibility.

But it has about it that which is common to all forms of betting, namely, risking something of value upon an uncertain outcome. The man who buys a lottery ticket and the man who wagers a cent a point in bridge are both saying *with money*, "I want to win." This is the all-

pervasive factor in betting and in it is the hurt to life. And because social betting appears as small change in the amount bet, as casual in its consequence and as polite in the way it is carried on, the threat that lies in its practice may be easily lost to view. We will therefore center on social gambling as we study this aspect—the monetary gain of every form of betting.

The overwhelming judgment against betting is that it permeates life with the “get money” spirit. This may be seen vividly in four major aspects of life:

1. *Betting puts a money tag on the element of risk.* The spirit of adventure is deep-rooted in life and when directed toward a worthy purpose out of it come the things that enrich and advance life. If men would not seek, what would they find? If they are afraid of defeat, what victories will they gain? To capture this willingness to risk for the commercial spirit is to impoverish personality spiritually.

2. *Betting puts a money value on sports.* It turns a player from an amateur into a professional. To the extent that money is bet, a game ceases to be a sport and becomes a business transaction. Winning the game has become more important than playing the game.

3. *Betting keeps injecting the gaining or losing of money into human relations.* “Betcha,” says the youngster. “Want to bet?” ex-

claims the youth. “I’ll bet you a whole dollar,” says the man. So woven into our relations with others is the constant “I am out to win money from you” spirit.

4. *Betting puts a commercial value upon the validity of one’s judgment.* “Slim’s going to strike out this batter,” says a twelve-year-old youngster to his pal. “Nope,” is the rejoinder, “the guy will hit.” Thus challenged, the first speaker comes back with, “Betcha nickel.” Of course that does not make any more certain that Slim will strike out, but the lad’s willingness to risk five cents is felt by him and his pal to establish him more firmly in a right to his opinion. “I believe that so-and-so will be elected to the Senate this fall,” a man says. His friend disagrees and so he declares, “\$5 says I am right.” It is tacitly assumed that a cash value attached to a person’s judgment gives it a certain sanction over and above its inherent rightness.

Betting is the infiltration of materialism into a people’s leisure time. Under fire of war, as a nation there has come to us a new sense that we have been too materialistic in the world of business. Generally speaking, this spirit has not as yet spread far and wide into our recreational life. Betting is the way through which it will spread. To refrain from social betting is to strengthen the human values as opposed to the monetary values in life.

General Assembly, 1944

A student of history has declared that history shows no movement, grown great or lasting, that did not combine two fundamental elements: a religious motivation and at the same time a relevance to the basic needs of the multitudes of the world's people. It is that leadership which today and tomorrow call for from the Church. We have been stirred by the tales of faith revived in fox holes and open sea rafts. But by itself this is not and never can be enough. A living faith not only will make a man sufficient unto the danger of the hour, but will support him as he seeks to overcome the oppressions and injustices and hostilities of society. Such was the movement of faith among the prophets in Judah and Israel in the centuries before Christ. Such too was the movement of faith that men felt in Galilee and Jerusalem in the years of our Lord. And such is the authentic voice of religion that people listen for in today's world.

The hunger for peace and not a short-lived armistice; the fear that pre-war unemployment will be revived in the postwar period; the longing for justice on the part of Negro and Jew within this land; the aspirations, inarticulate and yet intense, for freedom from economic insecurity in America, from political tyranny in Europe, from imperialism in Asia—these mass concerns in today's world color the life of millions of individuals.

The number of people outside the Church, or lukewarmly inside the Church, who have a quarrel with the professed faith of the Church is small. Rather, their aloofness roots in the failure of those who profess this faith to make it alive in relation to the great social issues that impinge upon the problems of livelihood, status, and just and brotherly group relationships. In fact, in many circumstances around the world, the Church seems to sanction conditions that deny the dignity of human life and imprison the urge for recognition as a human being by his fellow human beings.

What the Presbyterian Church through its General Assembly will have to say in these vital areas of life will be eagerly awaited by members of Churches within and beyond our own denomination and outside the Church itself. Of special interest in this connection will be the address of Dr. Walter H. Judd, representative in Congress from Minnesota, who will speak on World Order at the Saturday evening meeting of the General Assembly to be held in the Second Presbyterian Church, Chicago. These questions come to a particular focus in the docket of General Assembly when the Standing Committee on Social Education and Action presents

ke These

its report on Tuesday, May 30, at 3:45 in the afternoon.

What is said and done at General Assembly will gain real importance only as it becomes the basis for thought and action throughout the Churches on behalf of economic justice, racial brotherhood, and world order.

Blueprints for Tomorrow

Recent events show the dynamic and multiple character of what goes into the making of postwar international relations: The International Labor Office in conference at Philadelphia, hammering out its program for the years ahead; the currency stabilization plan proposed by some thirty nations; the speech of Mr. Churchill, with strong indications that the Atlantic Charter is outmoded; the elaboration by Mr. Hull of many points in the foreign policy of this Government; the meeting in London of the prime ministers of the members of the British Empire, with imperial policies dominant on their agenda; the visit of Undersecretary of State Stettinius to London, with delicate and far-reaching matters to discuss with British officials; the vigor of Russia's political and diplomatic offensive.

These are necessary efforts to evolve blueprints of international relations for tomorrow. With blueprints the Church has neither obligation nor competence, but the Church *is* competent and bears definite responsibility to insist, through a concerted and vocal public opinion, that these blueprints shall be the outcome of a policy of international relations based upon Christian principles of brotherhood and a concept of the United States as a responsible member of the family of nations.

Marching Home to What?

Since Pearl Harbor 1,250,000 men and women have returned to civilian life from the armed forces, and this will continue at the rate of 100,000 a month until 11,000,000 others have doffed the uniform and put on "civvies." Their needs will involve jobs, educational and vocational training, health needs, and other adjustments. The veteran himself will have to answer many questions as to his role in veteran organization, his attitude toward the infringement of the rights of racial minorities, his position in America as a world power. Certainly to help these men and women in making a readjustment satisfactory to themselves and to the community should be the task to which government, community, and Church will give without stint their best thought and leadership.

Impelling Implications

*By Angeline Gebhard **

NO ONE would say that we, as Church members, have been slow to lament the present chaotic state of affairs in the life of the individual, the nation, and the world. This is the year when we "view with alarm"! In fact the Church has so often assumed the role of the prophet of doom that we have fallen into the easy role of bemoaning, lamenting, and decrying the evils of our day. The Church must, of course, continue to be the voice of conscience in society. It discharges one of its important functions when it applies the yardstick of the Christ life to the life of the individual and the group.

But the role of the "lamerter" has tempted many of us into a false position. We have assumed an aloofness from the arena of life where the tremendous social forces for good and evil battle for supremacy. This aloofness has brought with it an aura of superiority. We are not only a group apart. We are a group superior! From that false position we naturally come to the crux of the matter—the attitude of Church members to their responsibilities in society. It is a natural progression from lamentation to isolation, to superiority, to irresponsibility.

Everyone who has had any part in the program of our denomination in seeking to arouse Presbyterians to a realization of their full responsibility as Christian citizens has experienced the resistance of many of our own people to this enlarged concept of the function of the Church in the world today. Because the struggle between good and evil in the individual soul goes on ceaselessly, day by day, and is never fully won, they would restrict the function of religion to the realm of the individual.

No one would deny that this is the prime function of the preaching, teaching, and healing mission of the Church. Nor does any program that is embraced in the field of social education and action seek to supplant or supersede it. But to restrict the influence of religion and the Church to the confines of the individual is to deny it the use of one of its most effective weapons for controlling the conditions in which the individual wages his fight against evil.

The lay membership of our Church is far behind the leadership given it by our General Assembly. It would indeed be startling to many to know the official position of our Church on such matters as international relations, racial minorities and social tensions, child care and

* Mrs. Paul Gebhard, Oak Park, Illinois. Social Education and Action Secretary, Chicago Presbyterian Society.

family welfare, or labor relations, to mention but a few of the more pressing problems of today. We need no longer spend our time on lamentations. The highest governing body of our Church has provided us with a program and pointed the way toward means by which Christian opinion may be educated and translated into action. Our biggest job is the education of our own people to a widened and deepened understanding of the implications of our Christian faith in the social sphere.

All the great evils of human society are but evidences of wrong relationships between man and God and man and man. As right relationships between man and God are the concern of the Church, so the right relationships between man and man are also the concern of the Church. Are those relationships consistent with our avowed discipleship in Christ?

Let us examine in that light one of the burning issues today—race relations. What are the implications of our faith in the matter of racial superiority or inferiority? What do they imply in the relationship of God as the Father of all men? in the common responsibility for sin? in the common and equal redemption through Christ?

Honest self-examination will show us to be creatures of fear and prejudice, suspicion, and ignorance in our attitudes toward other racial groups

and minorities in our country. These attitudes are not the result of conscious, deliberate choice on our part. They are, in large part, acquired through childhood and adult life from family and traditional attitudes, from our social strata and environment, from economic pressure, and from the geographic area in which we live.

If the basic causes of racial tensions lie in ignorance, fear, and narrow self-interest, then education holds the answer: not the facts of our faith in regard to brotherhood only but scientific facts of sociology and anthropology that belie the cherished delusion of racial superiority.

The tendency among us all is to oversimplify. Good will and good intentions are not a sufficient foundation for sound interracial understanding. Information, factual data, study, and a realistic acceptance of our Christian responsibility to find ways of racial co-operation and mutual respect and good will are imperative.

Wartime dislocation has brought into sharp focus also the serious dilemma of today's children. Columns in our newspapers and magazines have been devoted to our galloping delinquency rates. Commentators deplore the breakdown of social controls within the family. Preachers denounce the lethargy of modern parents and the laxness of law-enforcing agencies. We all "view with alarm."

The Church can never abrogate its responsibility toward children. Again, it is the deeper and wider implications of our faith that determine whether we expend our energies in deplorings and lamentations or whether we offer constructive leadership.

One of the alarming trends in public opinion is the reversal toward narrow nationalism within our country. This has developed under the guise of realistic self-interest. Surely the implications of our faith, the indubitable facts of international trade and our modern, complex industrial interdependence, plus enlightened self-interest should take the props from under such a superficial, unrealistic position. Yet this trend could hardly be the menace it is without the support of well-intentioned, misguided Church people.

The implications of our faith are undeniable. We are our brother's keeper. Whether we refer to the relations of men in the acquisition and use of property and money, labor and industry, or land and food, no man and no nation can live unto itself and establish a society based on justice, freedom, and security. The God of the individual is still the God of the nations and the God of history.

The social, political, economic, racial, and religious facts of modern national and international life are but vaguely apprehended and grossly misunderstood by many. The threat of this ignorance and

blindness is already causing distrust among our friends today and endangers a united front for world order tomorrow.

Granted that we have the aroused sense of our obligation to make the influence of Christian opinion and leadership operative in the realm of social relationships. How shall we do it? Procedures for stimulating an acute functioning interest in this aspect of Christian education and Christian living are the areas where we all need help. The following suggestions on "How to Do It" are neither original nor new, but they may prove helpful:

1. *Through Study and Investigation.* This is the broad base of an effective program of social education and action. Knowledge and love together equal wisdom. If the will of Christ is in us, we will have love. Knowledge must be bought at the high price of arduous work. Nothing less will result in an understanding of the needs of men. Study materials from both our own sources and lay publications are inexhaustible.

2. *Through Organization.* Find other spirits of like mind and form a "cell" of Christian social education and action within the body of your Church. If possible, secure the co-operation of other organizations of your Church. This is helpful but not indispensable. Above all, secure the co-operation of your pastor and session (if possible). Plan a

concentrated field of study and action. It is far more effective to know your ground in a few things than to know a little about a great many.

3. *Through Publicity and Propaganda.* Take every opportunity to publicize the areas of social responsibility that may be of particular interest to the people of your Church. Offer program helps; suggest subjects and speakers. Use your Church bulletins and calendar. Emphasize the intelligent use of the ballot and encourage participation in civic affairs by your Church members.

4. *Through Literature.* Build a file of publications indexed according to subject matter for quick, efficient use. Compile reading lists on selected subjects. Secure publications on consignment for your larger meetings. Keep a wide selection of source materials on hand.

5. *Through Discussion and Conference.* There is a valuable by-product that comes through a well-directed conference and discussion of objectives, procedures, and results. This is the enthusiasm and exhilaration that local leaders carry away with them into their work. When the conferences deal with the concrete problems common to all, they should be pointed, practical, and particular.

6. *Through Action.* Select some definite project for specific action. Familiarize yourself with every aspect and condition through personal

contact and investigation as well as study. Master all factors and conditions involved and enlist the cooperation of other groups within and without the Church. Bring the pressure of an aroused public opinion to bear. It is still the most potent weapon to be used. Utilize the agencies of the community charged with safeguarding the public health and welfare when necessary.

These are but the obvious ways, which have proved effective as a means to an end, never an end in themselves. Organization for its own sake is a sterile thing. Organization animated with dynamic objectives, by a consecrated leadership with wisdom and understanding brings life and hope.

Only an honest acceptance of the implications of our faith, enlarged vision, deepened understanding, broadened knowledge, and love through the power of Jesus Christ can so change the relationships of man to man that men will be brought into conformity with His will and purpose.

Correction

In the article "A Matter of History," by Guy S. Klett, appearing in the May issue of SOCIAL PROGRESS, the clause, page 8, column 2, line 9, reading, "incited by the French encroachment upon their former hunting grounds," should have read, "incited by the French because of the encroachments of the Scotch-Irish settlers upon their (the Indians') former hunting grounds."

Wooster Tackles Its Race Problem

By John Bathgate *

NO RACE problem here!" That's what most citizens of Wooster, Ohio, would have told you a few months ago. The townspeople were sincere in thinking that no problem existed. Today Wooster has found that it does have a problem on its hands and is setting about the job of solving it.

A typical small Midwestern town of 11,000 people, Wooster has a Negro population of slightly more than 100. Many colored families have lived here for several generations. Three of the most popular barbershops in town are owned and operated by colored barbers. Negro students have made splendid records in the schools. A graduate of Wooster High placed first in the Ohio Prince of Peace Oratorical Contest held last year.

Investigation

Highly regarded as the Negroes of Wooster are, however, they live in an atmosphere of Jim Crow. A group of students at Wooster College discovered that fact when they investigated the policy of restaurant and hotel managers and employers regarding the Negro. Tired of sitting around talking about the race problem, these students decided to

tackle the problem right where they found it—on their own doorstep. Interviewing a number of businessmen of Wooster, the group found:

Ten of the twelve restaurants did not serve Negroes.

None of the hotels was open to Negroes.

No retail store, exclusive of Sears, Roebuck, hired Negroes in any capacity above that of janitor and handyman.

The pastor of the Negro Church was asked to give his point of view. "You bet your life there's a problem here!" he insisted emphatically. High-school graduates, qualified for positions that demand special training, are forced to leave Wooster if they want to find the kind of jobs in which they can use their talents. One colored woman, a university graduate, applied for a position as a telephone operator in response to an urgent call for help. "Sorry," she was told. "You're a Negro." In four years twenty young Negro girls have had to leave town to get jobs.

One of the leading colored citizens expressed the discouragement felt by many Negroes who know that their efforts to live quiet, respectable lives have only created the impression that they are perfectly satisfied with their lot. The good feeling toward

* Student, The College of Wooster, Wooster, Ohio.

them often expressed by whites has not yet done much to open better employment opportunities or to break down Jim Crow restrictions. "Even if my children go to college," the Negro pastor said, "that doesn't seem to make them eligible for better jobs."

Well, what to do about it? This was a situation demanding action. These college kids were convinced that Christ has an answer to such a challenge. So, at the risk of criticism for putting their noses into somebody else's business, they decided to go straight to some responsible organization of townspeople and lay what cards they had on the table. The Council of Churches seemed the body most likely to undertake the difficult job. The council listened to the students' story with interest and also some hesitancy, but agreed to turn the matter over to its Department of Social Education and Action for consideration.

Community Survey

A long series of committee meetings, reports, delays—finally a decision to take the first step: a proposal to survey the town on the question of race. The council needed information. How many people held strong prejudices? How much objection on the part of employers, employees, and customers was there to hiring Negroes? Did most people favor discrimination in restaurants and hotels?

A questionnaire designed to get

the answers to those questions was drawn up. The town was divided into several areas representing varied income levels, and groups of homes were picked to give a fair sample of opinion. One hundred and twenty-five students volunteered to call on some 750 homes and, after being carefully instructed that their job was to get opinion, not to argue, convince, or convert, they started out.

This was a new experience! Knocking at doors in sections of town they didn't know existed, they had some doors cordially opened and others slammed in their faces. They found some people eager to talk while others refused to say anything at all. One fellow was made most welcome, spent a few minutes looking at the family album, but was told: "Sorry we can't answer your questions. We make it a rule in this house never to talk about race, religion, or politics." Some folks said, "This is none of the Church's business," and their opinions were respectfully recorded.

With the results in and tabulated, the picture cleared up. Uninitiated in the mysteries of planning, taking, and tabulating a survey, the council had no assurance that the results were a perfect indication of opinion, but this is what was discovered:

Do you believe that all races are fundamentally equal if given equal opportunity and responsibility?

Yes—70%; No—26%; No answer—4%.

Do you favor people of other races having the use of public places?

Theater?

Yes—70%; No—21%; No answer—9%.

Hotel?

Yes—51%; No—30%; No answer—19%.

Restaurant?

Yes—56%; No—32%; No answer—12%.

Barber Shop?

Yes—59%; No—26%; No answer—15%.

Would you object to working with a Negro?

Yes—25%; No—62%; No answer—13%.

Would you employ a Negro?

Yes—80%; No—20%.

It is interesting to note that the theaters do not practice discrimination in spite of the fact that the public expresses almost as much prejudice against the Negro's using the theaters as it does against his using the hotels and restaurants.

Comparison of results obtained from widely different areas indicated that prejudice is spread rather evenly over the various income groups. In some cases, particularly in neighborhoods where colored and white families live near by, prejudice is considerably less. One elderly lady, who had colored neighbors, offered this vigorous opinion: "I

don't care what color my neighbors are—so long as they're clean and decent!"

Program of Action

With this information in its hands, the Council of Churches is now taking the second step: the working out of a program of effective action.

Job Equality. A group of representative laymen and business leaders were called together to talk things over. The editor of the paper, the president of the Board of Trade, and Negro spokesmen were among those present. It was agreed that in so far as the problem was economic—a matter of opening jobs to responsible Negroes—it ought to be handled by the Board of Trade working in co-operation with the council. The ice has already been broken by one of the leading department stores. Over the protest of two of his employees, who subsequently quit their jobs, the owner hired a Negro boy as a sales clerk during the Christmas rush. This kind of progressive action is going to be encouraged.

Church Responsibility. The fundamental problem of changing attitudes, however, is clearly the responsibility of the Churches and the schools. Jobs for Negroes would not alone get rid of deep-seated prejudices that prevent amicable co-operation in daily human relations. Obviously people could never be forced to accept the Negroes against their will. Therefore, a program of

child and adult education is under way. The Churches are beginning to realize that it is their responsibility to preach and teach effectively a faith in the Fatherhood of God and the brotherhood of man that will break down artificial and anti-Christian barriers. One youth group held an inter-racial fellowship meeting with the young people of the Negro Church. The Negro pastor was invited to address the family-night meeting in one of the leading Churches. Emphasis on better race relations is being expressed in sermons and in the Sunday Schools.

School Opportunities. The schools are recognizing their unique opportunities. Several teachers are conducting class discussions; an assembly brought a Chinese, a Japanese-American, and a Negro student together on the platform. Their expression of love for each other was a real surprise to a number of the students. Courses in sociology and biology and history help to nurture the spirit of democracy essential to a working brotherhood.

The editor of the newspaper has already given space for a weekly article on religious subjects written by a member of the Council of Churches. He has offered further cooperation in matters of publicity. Teams of speakers to lead panel discussions, to address women's clubs and service organizations are now available through the council. A college student was invited to speak

to the local Lion's Club.

Campus Reactions

For the students who initiated the movement it has been an object lesson in applied Christianity. They were excited about their religion! They wanted to do something about it! Tackling this job was a real chance to strengthen their faith by putting it to work. They have gone on to create a better feeling of brotherhood on the campus, conducting a series of informal inter-racial meetings—getting students with typical prejudices together with Negro, Jewish, and Japanese-American students to talk things over. A survey, similar to that conducted in town, has been completed among the students. Through it has come a strong expression on the part of the students that they would welcome Negroes on the campus as students. A splendid spirit of fellowship has been established by repeated visits to the Negro Church. The colored pastor and his wife and Negro young people have been guests in faculty homes, in the dormitories, and in group meetings.

"The mills of God grind slowly"! But the students have learned that His Kingdom will come only as men and women are willing to give untiring effort to his service, even if that may mean just knocking on a door on Spink Street: "Good afternoon. The Council of Churches is anxious to know what you think . . ."

C.P.S. — Review and Forecast

By Ralph Norman Mould *

DURING the past year, since the 155th General Assembly created an official committee to deal with matters relating to Presbyterians in Civilian Public Service, the number of Presbyterians (U.S.A.) assigned to C.P.S. has risen roughly 50 per cent, to the present figure of 170 men. This number, as well as the total from all religious groups—now over 7,000—has become rather stabilized, the number discharged from C.P.S. for various reasons balancing the number of new assignees.

Congressional action during the year canceled opportunity for foreign service, and efforts toward Government pay provisions have proved abortive. But the chief criticisms have been directed against Selective Service's tightening control, and the partnership in conscription and paternalism of the administrative agencies.

While not achieving perfection a process of self-criticism within the camps has yielded some notable improvements. Dissatisfaction has abated and morale is definitely higher. The year's most outstanding improvement has been in the matter of detached service in which al-

most 45 per cent of the men are now engaged. In consequence many men feel that they are serving mankind more directly.

Yet quiescence is hardly the word to describe the present state of affairs in C.P.S. The bald fact is that about as many pacifists are now entering prison as entering C.P.S., by preference! Of a total of 3,000 in Federal prisons, however, not more than 20 are Presbyterians. Because of maintenance and dependency problems it is also well known that many a pacifist has elected to register as 1-A-O rather than 4-E and serve in a military medical unit.

Our Presbyterian committee's chief effort in the dissemination of information has been in the preparation of a booklet, *Henry, the Dominic and Smoke-jumpers*, of which 20,000 copies have been distributed to ministers, clerks of session, and a few other key persons in the Churches. This booklet makes also an appeal for contributions to raise \$25,000 by May 31, 1944, as approved by General Council. This sum represents our initial official attempt to meet the growing maintenance costs of Presbyterians in C.P.S. camps. The goal has not yet been reached. Urgently needed contributions may be sent to the Office of the General Assembly.

*Minister, Second Presbyterian Church, Germantown, Philadelphia, Pennsylvania, and Administrative Representative, General Assembly's Committee on Presbyterians in Civilian Public Service.

The I.L.O. Looks Ahead

(Continued from page 5)

agreements that must be concluded between states of differing ideological complexion.

Again, is it certain that any body that reflects so strongly producer elements (whether employers or employed) is rightly designed to take the interests of the consumer into account—a matter of great importance when commodity agreements or investment policies come under review?

The Human Factor

In view of the immense range and complexity of the issues to be covered in the field of international financial and economic policies, it may be questioned whether any director of the I.L.O., however brilliant and encyclopedic, and with whatever resources in personnel at his disposal, could do justice to the matters that would necessarily arise for consideration each year in the conference. Or again, whether a conference, avowedly designed for discussion of particular subjects, could be expected to reach effective conclusions throughout the broad field of economic and financial policy.

The Political Factor

Certain political considerations may be decisive in determining the role of the I.L.O. and its functions within the whole social and economic field.

Is it not clear that in the organization of political security economic and social factors are involved? Might not the political planners claim the right to scrutinize social policies to make sure they accorded with the necessities of international political co-operation? One is led to ask, therefore, if governments, which are necessarily concerned with problems both of political and social security, could admit that the co-ordination of economic and financial arrangements should be sought along the

lines of their relationship to the latter rather than the former.

Finally, governments might raise yet another difficulty to the procedure proposed by the Office. It is argued that discussion in the International Labor Conference should proceed "during the formative period." But surely the formative period in connection with complex and delicate international negotiations, let us say concerning currencies or tariffs, must necessarily include an element of privacy if a successful outcome is to result. So that often it would be quite impossible, presumably, for the sort of information that the Labor Office suggests should be forthcoming from governments and inter-governmental agencies to be provided with a view to public discussion in the International Labor Conference.

The Problem of Co-ordination

The problem of co-ordination remains, and it may be that the Office is right to suggest that there can be no co-ordination at the present stage of international development in the sense of some "supreme authority . . . entitled to take and enforce decisions relating to the whole field of social and economic affairs."

But does that dispose of the necessity for some kind of over-all intergovernmental organization within which some kind of interrelationship will be established between the various forms of international collaboration—political, economic, social, humanitarian, technical?

Some pattern will have to be discovered, lest separate international institutions develop a habit of sovereign thinking and acting which might be as difficult to deal with as the unco-ordinated actions of sovereign nations.

We owe a very real debt of gratitude to the International Labor Office for having put forward with such energy and skill a thesis which, whatever the result, will certainly provoke much thought and will oblige considered and co-operative action.

Let's Get Together

By S. Edward Young

THE average community is tragically wasting the energies of busy people by not pooling its resources. It is not uncommon to find in a large city three or four agencies tackling the problems of juvenile delinquency, each going its independent way: two or three unco-ordinated interracial committees and a half a dozen organizations with a half a dozen plans for dealing with the returning soldier. As rare as the proverbial day in June is a co-ordinating council in the average community. Obviously our social machinery needs to be simplified.

This involves three things: (1) Getting to know our communities, what organizations already exist. That saves starting a new committee merely out of ignorance of the fact that there is already a committee in the community doing the thing we want to do.

(2) Combining similar organizations where possible. Tulsa, Oklahoma, for example, now has one committee for dealing with juvenile delinquency. All problems involving youth are sent to that committee. From that committee they are referred to the proper agency. By this over-all study and strategy committee a half a dozen youth committees have been absorbed. Prob-

lems are obstacles like rivers. But we do not throw two bridges side by side over a river where one bridge would do.

(3) Co-ordinating the organizations that still remain when we have cut the number down to minimum. The social and governmental agencies, schools, service clubs, and Churches—each one has a part in the solution of any community problem. That is what makes the lack of co-ordination so unsound. Each organization tackles the problem without respect to what any other is doing. The result is confusion and chaos. In personal charity we are told it is good for the right hand not to know what the left hand does. But for a community so to carry on its activities is disastrous.

The Church is uniquely fitted to give leadership in community co-ordination. It is a permanent factor in a community. By the very breadth of its interest the Church is pivotal. Race tension may be the concern of the Urban League; a broken family, the concern of the Family Welfare Society; the juvenile delinquent, the concern of the school and the police; but all these are the concern of the Church. There is no area of community life in which the Church has no stake.

A good place to begin co-ordinating community resources is getting the Churches and the social agencies more closely together.

The present co-operation between them takes two forms: First, a member of the clergy sits on the Council of Social Agencies. This is good education for him but does little to draw the clergy at large into closer co-operation. Often the minister on the social agency board is a young man with a keen interest in social work but one who, unfortunately, has little weight with the other clergy. Second, there is a clergyman on the Council of Churches whose responsibility it is to deal with the social agencies. But sometimes he becomes so detached from the life of the parish minister that he becomes both very professional and very impatient and on both counts loses the support of many of the clergy.

A number of communities are now in the process of setting up a clergy-social-agency strategy committee, composed of two or three of the top-flight people in each profession. They get together once a month to discuss what problem in their community should be singled out that month to be tackled, what goal can be selected as a reasonable objective for the next thirty days in tackling the problem, what is the part of the Churches in that objective, and what is the part of the social agencies. Their agreed objective and respective parts in achieving it are written down

and sent to all the clergy and social workers in a community.

Such a plan has these advantages:

It brings together the people of weight in each profession.

It dramatizes their co-operation.

It formulates a month-to-month objective in an over-all strategy.

By immediate communication with all the clergy setting forth the objective, it gives the clergy a feeling that they are in on the ground floor.

It puts together every month the professional knowledge of the top social worker and the Christ-kindled imagination and sense of heavenly haste of the top ministers. Put that combination together and there will issue much heat—the friction of clashing opinions and viewpoints. But if they are the right people, there will also come much light.

There is no one answer to a community's problem. But a part of the answer is to get all the resources of a community together. The elementary command in the army is, "Forward march!" "March" means to "move." "Forward" means to "move all together in the same predetermined direction."

Imagine an army moving in all directions! That is what you do when you take cover. That is not what you do when you advance.

Sanctuary

Prayers for World Order

Meditation: On battlefields in many countries, at sea and in the air, the military issues of this present war are being decided. But issues of an equally vital kind must be decided on another battlefield. These issues of the peace will rest not so much with generals and soldiers and admirals and sailors and airmen as with the great multitude of ordinary people everywhere and in every occupation. The battleground will be the mind and spirit of every individual. The first need is that all persons should have a real desire that something better for the world may come out of this war, and that they themselves may help to assure that. For individuals and for the nation, we may well pray that we may be true to George Washington's great words: "Let us raise a standard to which the wise and honest can repair. The event is in the hands of God."

Walter Russell Bowie.

Opening Sentences:

Leader: "God is our refuge and strength. . . . Therefore will not we fear. . . . Come, behold the works of the Lord. . . . He maketh wars to cease . . . ; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Response: "The Lord of hosts is with us; the God of Jacob is our refuge."

The Invocation:

Almighty God, who bringest light out of darkness, we cry unto thee for the nations now engaged in war, that in waging the same they may be saved from those sins that bring worse evil upon the world and through thy disciplines and judgments so learn that they may walk in thy ways and obtain the blessings of thy Kingdom. Through Jesus Christ our Lord. Amen.

Litany of Thanksgiving:¹

Almighty and everlasting God, before whom stand the spirits of the living and the dead: we praise thee for all who have witnessed a good confession for thy glory and the welfare of the world.

We praise thee, O Lord, and bless thy name.

For all the martyrs of the faith, of whom the world was not worthy, and for all who have resisted wrong unto suffering and death:

We praise thee, O Lord, and bless thy name.

For all who have labored and suffered for freedom, good government, just laws, and the sanctity of the home:

We praise thee, O Lord, and bless thy name.

For thy Church, the pillar and ground of the truth, and the mother of saints in all ages and in all lands:

We praise thee, O Lord, and bless thy name.

For the light of the everlasting Gospel, which thou hast sent to every nation and kindred and tongue and people:

We praise thee, O Lord, and bless thy name.

¹ From *Together in Prayer*. Services used at the North American Ecumenical Conference, 1941.

Prayers of Intercession:²

We bring before thee, O Lord, the troubles and perils of peoples and nations, the suffering of prisoners and captives, the sorrows of the bereaved, the necessities of strangers; the helplessness of the weak, the despondency of the weary, the failing powers of the aged. O Lord, draw near to each for the sake of Jesus Christ our Lord. Amen.

[*St. Anselm, 1033-1109.*]

Take those we love, O God, into thy safekeeping. Go with them wherever they are. Give them courage and strength for what lies before them. Though absent from us we know thy love surrounds and thy Spirit enfolds them. Hold them fast, O Lord.

Grant thy mercy to those whom the world calls our enemies. Purge them, with ourselves, from self-seeking, from pride, from vengeance and hate. In the spirit of thy Son we would pray, "Father, forgive them; for they know not what they do."

Grant thy strength to all men everywhere who labor for peace with justice. Sustain those in peril by land or sea or air. Endue with thy wisdom those who direct the destinies of nations. Let thy Spirit rule in legislative halls, in schools and Churches, in all the meeting places of men where minds and spirits are molded, that every nation may be made ready to take its part in a world where fellowship shall reign, and fear and strife shall be done away. Through Jesus Christ our Lord. Amen.

An Act of Commitment:²

Let us think upon the meaning for our time of certain historic words that state our duty and our destiny:

"It seems to have been reserved to the people of this country, by their conduct and example, to decide whether societies of men are really capable or not of establishing good government from reflection and choice, or whether they are forever destined to depend for their political constitutions on accident and force. The crisis at which we are arrived may be regarded as the era in which that decision is to be made, and a wrong election of the part we shall act may deserve to be considered as the general misfortune of mankind."

The Federalist, 1787.

"We believe it is the purpose of God to create a world-wide community in Jesus Christ, transcending nation, race, and class. The Christian Church, accordingly, is responsible . . . to speak both to its own members and to the leaders of our political, economic, and cultural life concerning what seems to it to be the will of God for the peaceful ordering of human life."

Delaware Conference, March 5, 1942.

Prayer Response (*The people standing or bowing down*):

We offer unto thee, O Lord, our bodies, our minds, our strength, to be a reasonable, holy, and living sacrifice unto thee. Accept this our offering of ourselves. Hallow it by thy Spirit, that all our gifts and powers may be used in thy service. Through Jesus Christ our Lord. Amen.

² Adapted from a worship service arranged and led by Georgia Harkness, Professor of Applied Theology, Garrett Biblical Institute, Chicago.

The Workshop

A Synod C.P.S. Project. The General Assembly on May 31, 1943, created the Committee on Presbyterians in Civilian Public Service:¹ To keep in touch with Presbyterians in Civilian Public Service; to inform the Churches of their situation; and to devise means for raising the funds needed for the support of those men whose personal resources are inadequate.

At its meeting in January last, New York Synod's Committee on Social Education and Action commissioned and authorized a committee with a similar purpose.

Investigation revealed that, excepting New York City, the synod has 14 men in Civilian Public Service, serving in the following capacities: 1 in a Presbyterian hospital, 3 in other hospitals, 2 in detached service as dairy-herd testers, and the remainder in Civilian Public Service camps. All but those in C.P.S. camps are able to meet their own expenses at least in part.

The investigation also revealed that in 1943 the cost of supporting these 14 men was \$2,825.32 of which only \$650 has been paid. So the committee is concerned not only with current maintenance but with unpaid bills of more than \$2,000.

The next step will be to send a questionnaire to each one of these men to determine his prospects for the future. With this information, Rev. Humphrey Walz, of New York City, will endeavor to place the men who remain in C.P.S. camps in detached service in New York City.

All this should be accomplished by the June meeting of synod's Committee on Social Education and Action. Then the problem will be to raise an estimated \$4,000 from individuals and Churches with which to pay the past expenses and to subsidize the men who cannot entirely sup-

port themselves. Churches and presbyteries from which these conscientious objectors have come will be appealed to first, then synod as a whole, and finally understanding and Christian-spirited individuals.

At the present time the Friends are assuming the obligations of this synod. To be sure, individual Presbyterians are contributing to this work by supporting the Friends, but this does not cancel the responsibility of presbyteries and synods for their own members who, sensitive to what they believe to be the will of God for them, have the courage of their convictions. *Reported by Robert W. Youngs, Minister, First Presbyterian Church, Watertown, New York.*

Current Affairs Forum. With the approval of the session a five-week, pre-Lenten current affairs forum was held in the Flatbush Presbyterian Church, Brooklyn, New York. The themes and leaders were:

"The Church and Plans for Postwar Organization." Rev. Paul Macey, of the World Council of Churches.

"The Church and Labor's Demands and Plans." Rev. Lawrence T. Hosie, of the Labor Temple, New York City.

"The Church and Population Pressures in Brooklyn." Mr. Herbert T. Miller, of the Negro Y.M.C.A.

"The Fate and Future of Presbyterian Outposts in the Orient." Dr. S. Leon Hooper, of the Presbyterian Board of Foreign Missions.

"America's Latent Fascism." Based on Carlson's *Under Cover*. Rev. William S. Quigley, minister of the Flatbush Church.

Attendance at the meetings was good and the series was interesting. We sought the truth and spoke plainly.

I gained the impression that our people

¹ See report on page 30 of this issue.

honestly feel that the Church is not against the labor movement. There is no use blinking the fact that labor is not in the Presbyterian Church. But God pity America if the Church and the labor movement, both democratic in essence, cannot heal the breach and co-operate to the common goal of a democratic America!

One of the reasons Carlson's book made such a tremendous impact was the ignorance of middle-class groups concerning subversive activities. The warning of the book must be proclaimed again and again: That although the subversive groups are scattered and underground, the conditions that breed Fascism increase in America.

As I see it, the theological message of the Church and the sociological-political message must supplement each other. It is not enough to train people in the vocabulary of religion. The Church, which still has the best chance in the field of adult education, must give intelligent insight into the social character of religion. To fail here is to fail in the area in which religion ultimately redeems itself. *Reported by William S. Quigley, Minister, Flatbush Presbyterian Church, Brooklyn, N.Y.*

Study and Action

Program Emphases—1944-1945 *

General

Report of the Standing Committee on Social Education and Action, as adopted by the 156th General Assembly. *Free.* Ready July 15, 1944.

Today and Tomorrow. A new series of leaflets for Soldiers and Civilians. For description and prices, see page 16.

World Order Enlistment

Nations United for Peace. A study packet on the political basis for world order. *35 cents.*

Conversations About Christian

World Order. Five radio scripts for use on local stations or for round-table programs. *10 cents.*

Opinion Finder on World Order. To gauge opinion and stimulate interest. *\$1.00 a hundred.*

The Christian Family and World Order. A leaflet packet guide to family discussion. *5 cents each; 50 copies for \$2.25; 100 copies for \$4.25.*

Political Action

Christians in Political Action: A Handbook for Citizens. Special May issue of SOCIAL PROGRESS. *10 cents; 6 copies, 50 cents; 12 copies, \$1.00.*

Labor

The Church and Industrial Relations. Special report as adopted by the 156th General Assembly. *Free.*

Organized Labor and the Church. Purpose and program. *15 cents.*

War's Impact on Labor. Today and Tomorrow Leaflet. *\$1.00 a hundred.*

Who and What Is Labor? Social Progress Leaflet. *50 cents a hundred.*

Social Tensions

Minorities Are People. Causes and remedies of group tensions. *15 cents.*

How to Prevent a Race Riot in Your Home Town. A community program. *10 cents.*

Group Conflict or Confidence. A Social Progress Leaflet. *50 cents a hundred.*

Five Essentials of Brotherhood. Today and Tomorrow Leaflet. *\$1.00 a hundred.*

Community Co-operation

Community Clinic. A guide to the study of your community. *25 cents.*

Child Care in Wartime: A Program of Church Co-operation. *Free.*

The Church—Social Sanctuary for Children. *Free.*

* All materials listed above may be ordered from any Presbyterian Book Store.

About Books

The Russian Enigma, by William Henry Chamberlin. Scribners. \$2.75.

America, Russia, and the Communist Party, by John L. Childs, George S. Counts, and others. John Day. \$1.25.

William Henry Chamberlin is a good man to use as a guide to matters Russian. His viewpoint on world affairs is thoroughly Christian. He lived in Russia for years as a correspondent of a great newspaper, and utilized his time there to write several authoritative books. He looks upon collectivism as a "false Utopia," but he is not out to "sock Russia." To those who are tired both of the current starry-eyed adulation and wild-eyed condemnation of the Soviet Union his book, *The Russian Enigma*, comes as a friend in need. He faces the fact that Russia is an enigma. He analyzes why that is true, seeking for its roots in the heritage of the past and in the composition of the land and its peoples.

It is illuminating to be reminded that the upheaval of 1917 was neither sudden nor accidental, but that "for centuries the specter of revolution had loomed on the Russian horizon." The sketch of the Revolution, the transition from Leninism to Stalinism, the discussion of "Stalin: the Man and the Legends," the exposition of Soviet government, economy, and policy serve as good background for clear thinking. The latter portion of the book deals with the Soviet war effort and the sources of Russia's strength. As for postwar problems, Chamberlin sees dangers ahead in (1) Russian territorial claims and methods of world organization; (2) international Communism; and (3) the Soviet capacity for international co-operation. But he believes that "even if the American and Soviet political systems and ways of life

remain as far apart as they are at present, there is no fatalistic reason why the two countries should come into conflict. Both have a common stake in the maintenance of peace."

The small book by Mr. Childs and Mr. Counts is a report made by a commission appointed by the American Federation of Teachers. Both of the authors are professors at Teachers College and members of the American Federation of Labor and the American Labor Party. These facts determine their viewpoint, which is not far removed from Mr. Chamberlin's in its analysis of postwar relations with Russia. In the opinion of the authors, the chief barrier to successful co-operation between the United States and the Soviet Union is "the existence of a conspiratorial organ which calls itself the American Communist Party but which is not in any genuine sense a political party." Their solution is the dissolution of the party.

WILLIS CHURCH LAMOTT

War's End and After, by Stuart Chevalier. Macmillan. \$2.75.

Mr. Chevalier is a prominent Pacific Coast attorney who has practiced law for over thirty years in various parts of the country. In addition to his legal responsibilities, he has found time to make noteworthy contributions to civic life, especially in the field of housing reform. His interest in Christian education is attested by the fact that he is an active member of the Board of Trustees of Occidental College.

Mr. Chevalier's book contains no revolutionary ideas, but it is well written and the subject matter is presented in an unusual way, taking the form of round-table discussions. However, instead of using the names of the participants, the author designates them as Red, White, and Blue.

The volume covers a wide variety of subjects, but none exhaustively. It is by no means a textbook or a tract on postwar planning and politics. However, it does state in rather general terms some of the political, social, economic, and moral issues that are bound to arise in the postwar world. Solutions from the standpoint of science, education, and religion are suggested.

THOMAS FRANKLYN HUDSON

Grass Roots, by Earl Schenck Miers. Westminster Press. \$2.75.

The author of *Valley in Arms* and *Big Ben* has written an honest, convincing, and inspiring novel of American politics. Every character lives, from Old Michael, who built the machine and who chose politics because "it was rowdy an' excitin' an' big money" and because "it was hard work that got ye there an' I wasn't frightened off by that," to the grandson Peter, who acquired a set of values that made it impossible for him to carry on the dynasty.

Mr. Miers does an excellent job because he is interpreting a phase of American life. He does not condemn, label, or propagandize. The area of American life about which he writes contains the story of stuffed ballot boxes, brass knuckles, political bribes, a controlled press, and an intimidated labor movement. But we are reminded that Michael Moriarity had built his power and his fame on a simple philosophy: "Always play the game one way—according to the rules. . . . The old man had grown up in the system; he hadn't invented it. . . . He was the product of an era." However, Peter, at Princeton in the middle of the depression, felt the tragic dislocations: "The forces of change were overpowering; they left no one spot isolated and secure."

What were the forces that shaped Peter? What were the sources of his power? They were the teacher, Fannie Scott, with de-

votion to fundamental democratic ideals. The social radical, Whitney, who dreamed of a new political leader, one to whom party labels wouldn't matter, but in whom sincerity, vision, and humility would count first. And Robin, the girl Peter married, who had grown up in a different American tradition. A girl who could remind him: "That isn't a new question, dear . . . 'Am I my brother's keeper?'" Who could ask him about the future they were building for young Peter: "Is passive decency enough? Will it endure in the end? Or is the test of the virility of our ideals and ambitions their ability to become militantly active for the sake of survival?" And who could affirm: "Somewhere along the way the compromise has got to stop or we're all going to be warped by it."

The Church has no part in Peter's development. No character in the book, in fact, attended Church or seemed to be influenced by it. Fannie Scott was permitted to speak in the Presbyterian Church, but no Presbyterian showed up to defend her at the trial. Since The Westminster Press publishes the book perhaps this is the subtle way for the Church to stimulate our thinking. But as one reads Peter's final sentence in his defense of Fannie one feels that the Church should be backing him and not let him stand alone: "It is a dangerous doctrine she teaches—the doctrine that would place a man's soul ahead of political connivance for power and plunder."

We need more books like this. Following a realistic picture of power politics it is heartening to believe that "The Virginians Are Coming Again." However, we need to think in terms of all the influences that shape American life: we need to see things in full perspective. If the author ever learns of any Church people who stand with the teachers, the social radicals, and the editors to make the American dream come true—may he make another book!

EVELYN LUCHS

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

The White Cliffs—with Irene Dunne, Alan Marshall. (Metro-Goldwyn-Mayer.) Alice Duer Miller's poem, "The White Cliffs," was the inspiration of this love story, which spans two wars. An American girl, visiting England with her father, meets and marries a dashing young nobleman after a whirlwind courtship in the early days of World War I. He is killed in action and alone she rears her son in the family traditions. When World War II comes she sees her son enter the service. The film is a fine study in human emotions, beautifully acted, and with outstanding direction. Excellent photography and a satisfying musical score are expertly woven into an effective background. The theme of the picture, as of the poem on which it is based, is that in spite of minor differences Americans and English are one people in fundamental beliefs and ideals. **Family.**

Voice in the Wind—with Francis Lederer, Sigrid Gurie, and J. Edward Bromberg. (United Artists.) A strange, compelling story suggested by a passage from Shelley's "Alastor." The film tells the story of a brilliant Czech pianist and his wife, separated and tortured by the Nazis, and driven into exile on the island of Guadalupe. In a maze of darkness, distraught, haunted by dreams and strangely befriended, they meet at last in death. A well-written musical score adds beauty and spiritual depth. **Adult.**

Shrine of Victory—British production. (Twentieth-Century-Fox.) Documentary material, for the most part, has gone into the making of this interesting film about Greece and the part it played and is still playing in the war. The country and the people are shown in superb photography. There are many thrilling shots of the German invasion of Crete and scenes depicting the Nazi treatment of the population. The picture as a whole gives an inspiring insight into the bravery of the Greek people. **Family.**

Ladies Courageous—with Loretta Young, Geraldine Fitzgerald, Richard Fraser, Anne Gwynne. (Universal.) Sanctioned by the U. S. Army Air Force, this is the story of the Wasps (Women's Air Force Service Pilots). Originally called the Wafs (Women's Auxiliary Ferrying Squadron), this group of young women fliers was a civilian unit, restricted to missions within the boundaries of America. How they succeeded in becoming militarized as regular Army ferrying pilots is the story, through which love interest, personal entanglements, and daring experiences are woven. The picture as a whole is entertaining because of the interesting and timely subject, but the plot becomes involved in the romances and personal problems of the women and fails to make the most of its larger theme. **Mature—Family.**

Address Unknown—with Paul Lukas and Mady Christians. (Columbia.) The screen adaptation has altered only slightly this powerful story of the art dealer who leaves his Jewish partner in America to go to his native Germany, turns Nazi, causes the death of his partner's daughter, and is destroyed himself by an ingenious revenge. This remarkable portrayal of the moral disintegration of a weakling, first through ambition, then through fear, is grimly fascinating. The background of Nazi terrorism in Germany begets a mounting sense of apprehension intensified by masterly, if occasionally theatrical use of camera and sound. Screen play by Herbert Dalmas, based on a story by Kressman Taylor. **Mature.**

Man from Frisco—with Michael O'Shea, Anne Shirley. (Republic.) The story of a young contractor with ideas on how to build prefabricated ships. He comes to take charge of an old and conservative shipyard and revolutionizes its methods. The romance woven into the plot tends to weaken the film whose interest and excitement lie chiefly in fine shots of actual ship construction and the drama of launching a new vessel in record time. **Family.**

For
TODAY AND TOMORROW
Train for Leadership
at

The University of Dubuque

Dubuque, Iowa

- Fully accredited four year college of liberal arts and theological seminary, coeducational
- Both two-and four-year teacher training courses
- Enrollment limited to 500
- A Navy V-12 College
- Three semesters yearly—Beginning dates are March 6, July 5 and November 1
- Presbyterian—loyal to historic evangelical faith

For Information, Write to:

THE DIRECTOR OF ADMISSIONS
The University of Dubuque

Dubuque, Iowa

PRESBYTERIAN COLLEGE OF CHRISTIAN EDUCATION

A Professional School for College Graduates, Dedicated to Serving the Church by Educating

*Directors of Christian
Education
Church Social Workers
Missionaries*

PARENTS and PASTORS—
Direct your young people to Church vocations; to this college for their professional education.

For information, write to
President J. Harry Cotton, Ph.D.
832 Belden Avenue
Chicago 14, Ill.

LINCOLN UNIVERSITY **Theological Seminary**

Realizing the pressing need for ministers and Christian workers in congested centers of the North, and the growing demands for Christian leadership for Africa, the Seminary has dedicated all of its resources to the work of training young men and women for service among their own people at home and abroad.

The Assembly's Special Committee on Theological Education has approved plans to raise a half million dollars that the Seminary may fulfill its God-given mission.

Walter Livingston Wright
President

LINCOLN UNIVERSITY
Chester County Pennsylvania

TODAY and TOMORROW

A new series of leaflets to be issued monthly for SOLDIERS AND CIVILIANS. Each leaflet is a reprint from ***Social Progress*** on a current or postwar problem.

Designed for enclosure in your letters to men and women in the services or to be distributed in meetings or discussion groups at home or abroad.

PRICE: up to 25 copies free
\$1.00 a hundred

Order from
Department of Social Education and Action
Witherspoon Building Philadelphia 7, Pa.

Stimulating, Worthwhile New Books

A Preface to Prayer

By GERALD HEARD

"A major book on the reasons for and the technique of praying. Particularly fine is the author's statement of the 'Three Levels of Prayer.' The Low Prayer is asking for benefits for the self. Middle Prayer is petitionary prayer for others. High Prayer—but read the book! You will be stimulated and helped."

—*Christian Herald*

\$2.00

The Great Century

Northern Africa and Asia

By

KENNETH SCOTT LATOURETTE

In Volume VI Professor Latourette concludes his survey of the Great Century (1800-1914 A.D.). Nowhere else has the entire 19th century spread of Christianity in Northern Africa and Asia been brought together. \$4.00

From Science to God

By KARL SCHMIDT

Here is a solid contribution to the problems of the relationship of science theology. Professor Schmidt speaks directly to two groups: those who are alienated from religion and ignore it because of its conflict with science, and those who maintain that religion must be divested of all dogma and theology. \$2.00

The Vitality of the Christian Tradition

Edited by GEORGE F. THOMAS

In collaboration with eleven American teachers of Religion

"This book is a powerful voicing of the conviction that our whole culture—including literature, art, education, business, politics—has been impoverished by a growing indifference to the Christian insights inherited from the past. It is also a cogent plea to educated people to take Christianity seriously as the basic factor in civilization. . . . Here is a wealth of spiritual stimulus and intellectual provocativeness."—*Federal Council Bulletin*

\$3.00

HARPER & BROTHERS, Publishers

49 E. 33rd St., New York 16, N. Y.